# THE SHEKEL

שקל

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THE CHORAL SYNAGOGUE SAINT PETERSBURG

# OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual $15.-, Life $200.-, Foreign $22.-
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EDWARD SCHUMAN, EDITOR

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# The President's Message by Moe Weinschel

Dear Members:

Circumstances caused a gap in my messages. I want to report that Chicago was an event to remember. The attendance was not as heavy as Portland. but quality of visitors was more numismatic (fewer tire kickers). We had help, operating the IGCMC booth and generated quite a few new members. There was an AINA/IGCMC meeting of subscribers and members who were brought up to date on events and new issues. We missed the presence of Shalom Peri, as he was disabled by a sudden appendectomy. We wish him a speedy and full recovery. Yossef Attali, Deputy Dir. Gen., his wife Lea and Mrs. Rivka Toledano, International Marketing coordinator substituted ably.

At the TAMS meeting Dr. Alan Burghauser was awarded the Ben and Sylvia Odesser annual Judaic numismatic article plaque. Well deserved for his fine articles. We look forward to many more.

A quorum was present and an AINA Board meeting conducted. The Board discussed raising dues to offset rising expenses and diminished income but decided to keep dues at $15. They asked members to recruit new members, and possibly add contributions at renewals. In an effort to attract new leadership Mel Wacks was elected Vice President and Ed Janis has been designated Vice President emeritus. Ed has served AINA in many ways since its inception and will continue to write for The Shekel and provide advice and guidance. The Board recommended a review of AINA By laws, with the view of bringing them up to date.

Be sure and read the inside back cover page for information on our forthcoming tour to Israel.

Shalom Moe

SPECIAL IMPORTANT NOTE FROM FLORENCE SCHUMAN TO OUR "SNOW BIRD" MEMBERS: PLEASE DO NOT FORGET TO KEEP US CURRENT WITH YOUR ADDRESS CHANGES. SO FAR, WE ARE KEEPING UP TO DATE. YOUR HELP IS IMPORTANT SINCE POSTAGE ON RETURNED AND REMAILED SHEKELS IS COSTLY.

# Russian Adventure - Part I

## by Edward Schuman

As published on the editor's page in the September October issue of the SHEKEL, we were on a Russian river boat tour in August. Our river journey took us from Moscow to Saint Petersburg, with stops along the journey. This was definitely not a Jewish tour but we took every opportunity to explore Jewish sights and were able to persuade Bela, the tour leader of our "Purple Group" to make an unscheduled stop lasting about 20 minutes at the Choral Synagogue located on Lermontovski Prospekt in Saint Petersburg. It is with this city that we shall start our articles.

The synagogue is a Moorish style stone building, and is the illustration on the front page of this issue. It is among the largest synagogues in Europe, being erected in 1884. At the time of our visit, the building was undergoing extensive exterior renovations with scaffolding covering the entire front of the building.

The synagogue is set back from the street and is surrounded by a low brick wall with a wrought iron fence set on top of the wall. The entrance is through an ornate wrought iron gate inscribed with Hebrew mottoes. Beyond the gate is a large lobby, with stairways on either side leading to the women's gallery. The Ark, under a canopy, is flanked with two large illuminated menorahs on either side. above which is a large Star of David. The main synagogue has seats for about twelve hundred men. However with the large women's gallery and five smaller chapels, all connected with a loudspeaker system, it is believed that more than four thousand can attend services. During the High Holy Days, the loudspeaker system also reaches outdoors, and the large courtyard and the street in front of the synagogue becomes crowded with worshippers.

On the lower level are the chapels, one of which contains a permanent *sukkah*. An ornate wedding hall with a permanent *choopa*, (a canopy under which a Jewish bride is married) is on one side. There is also a library containing sets of the Talmud, many old Hebrew books, and a collection of Torah Scrolls from synagogues which were forced to close in the U.S.S.R. There is also a ritual bath for women fed with natural rainwater and a matzoth bakery.

Leningrad, as this city was called after the Russian revolution, was besieged by the Nazis for 900 days. It is said that many thousands of people died from starvation during this time. One of the synagogue officials risked his life when he moved into the abandoned synagogue and occupied

it until the siege was lifted. Under Soviet law, title to evacuated and abandoned buildings reverts to the government. Thus, the official's heroism avoided the probability that the synagogue would have been forfeited when the war was over.

St. Petersburg was the capital of Russia until 1918. Because of the intolerant attitude of Czarina Elizabeth (1741–62) the few Jews who lived in St. Petersburg left. Catherine II, on the other hand, was interested in attracting Jewish contractors, industrialists, and physicians to the city, and issued instructions to the authorities to overlook the presence of those "useful" Jews who lived there with their families and clerks and had the protection of court officials. Toward the end of Catherine's reign, there was a large community in the town. A large bronze medal of the Czarina by Nissi, showing her younger appearance is shown.

From the end of the 18th century, Saint Petersburg had become the government center for millions of Jews who were incorporated into the Russian Empire after the partition of Poland. Communal workers and *shtadlanim* streamed into the city. Many others arrived as a result of their business activities or in search of a livelihood in the prosperous city. In 1802 a group of Jews leased a plot of land in the Lutheran cemetery, thus laying the foundations of a permanent community in the city.

The situation of the Jews worsened with the accession of Czar Nicholas I. He ordered that all Jews living in the city "without doing anything" be expelled. Regulations were issued authorizing Jews to stay in St. Petersburg on business for a maximum period of six weeks; by a special permit from the local authorities which could be extended to between six and ten months. Right of residence was granted to a number of physicians including the czar's dentist and the midwife of the royal court.

After 1827 many Cantonists (former members of the Russian Army) went to St. Petersburg and some of them brought their families to the city. They maintained a prayer house and those Jews who had to come to St. Petersburg on business found refuge in their homes. The prohibition on Jewish residence was stringently applied and anyone found living in the city without a permit was liable to be pressed into the army. From time to time

the police hunted down Jews living in the city illegally. There was a large and increasing number of apostates, most of whom changed their names and disappeared among the general population.

The situation changed once more with the beginning of the reign of Alexander II, especially after the publication of the laws granting right of residence outside the Pale of Settlement to merchants of the first guild, intellectuals, and craftsmen. Wealthy Jewish merchants and financiers families, physicians, advocates, and scientists soon settled in the city. Many Jewish students registered at the university and the other higher schools of the city. The influence of the wealthy and the maskilim was decisive within the community. Jews and apostates played an important role in the life of the city as journalists, publishers, advocates, scientists, artists, and physicians.

In 1881 there were 17,253 Jews in St. Petersburg. Ten years later, after a period of strict supervision of residence rights, there were 15,331 Jews. According to the 1897 census there were 17,254. In fact, the number of Jews in the city was greater at all periods, because many, whose right to reside there was dubious, evaded the census officers.

Despite its small numbers, the St. Petersburg community played an important role in Russian Jewish life, thanks to the riches of individual members and their proximity to and influence at the court. The barons of the Guenzburg family, as well as other rich Jews, were considered as the spokesmen of the whole of Russian Jewry before the central government. From time to time gatherings of rabbis and community representatives were called to St. Petersburg for official and semiofficial meetings, at which vital problems were discussed. In spite of prohibitions and unremitting police persecutions, the community continued to grow, numbering 35,000 in 1914. Above all, the city was the center of Russian-Jewish journalism and literature. One of the outstanding publications was

the Russian-Jewish encyclopedia, *Yevreyskaya Entsiklopediya.* In addition to local cultural and charitable institutions such as the Society for the Support of Poor Jews, which was established in 1907 to coordinate the activities of the various charitable societies and was recognized as a legal institution under whose aegis their work could be carried out. Many nationwide Jewish organizations had their headquarters in St. Petersburg. Oldest of these organizations was the Society for the Promotion of Culture among the Jews of Russia, founded in 1863. A 50th anniversary medal of this organization, issued in 1913 is pictured.

With the outbreak of World War I, YEKOPO ("Jewish Committee for the Relief of War Victims") was established to concentrate all the relief activities on behalf of hundreds of thousands of Jews who were refugees from the battle regions. After the February Revolution in 1917, all residence restrictions affecting the Jews were abolished and the city became a center of the organizational activities of all the parties and factions of Russian Jewry. In June 1917, the seventh conference of the Zionist Organization of Russia was held in the town. Large numbers attended, demonstrating the strength of the movement and the loyalty of Russian Jews to the Zionist ideal even after they had been granted full civic emancipation.

During the troubled days in the latter part of 1917 a Jewish battalion under the command of J. Trumpeldor was formed, made up of Jewish soldiers of the local garrison. Around this battalion a self-defense unit was organized, which protected Jewish lives and property during the revolution of October 1917. Joseph Trumpeldor lost his life in Palestine during the Battle of Tel Hai when this settlement was attacked by Arabs in 1921. His valor and those of his comrades was commemorated by the Valor State Medal issued in 1958 which features the "Roaring Lion of Tel-Hai

The transfer of the seat of government to Moscow (1918) and the shortages and famine reigning in the city during the Russian civil war severely affected the Jewish community. Many Jews returned to their families in provincial towns. Organized Jewish life was liquidated in Leningrad as in all places throughout the Soviet Union. A small group of Russian-Jewish intellectuals attempted to continue its literary-scientific work under the new regime. They maintained their former cultural societies and continued to publish scientific and literary periodicals in Russian. But by the end of the 1920s, these projects were also liquidated by the Soviet regime.

On the eve of the Nazi invasion, the number of Jews in Leningrad was estimated at about 200,000 persons. In the census of 1959, 162,344 Jews were registered in Leningrad but the real number was probably closer to 200,000; 13,728 of them declared Yiddish as their mother tongue.

In 1962–64, as in other parts of the U.S.S.R., the baking of matzoth in the synagogue was discontinued by the authorities. In 1962, with the intensification of the anti-religious drive, directed mainly against Judaism, several Jews were arrested, some of them charged with "illegally" baking matzoth. In the same year, on the eve of Simhat Torah, 25 Jewish youths were arrested while dancing in the street near the synagogue. The local newspaper, Vecherniy Leningrad, carried an article (Oct. 27, 1962) condemning the synagogue's activity. From 1963 the authorities prohibited the use of the Jewish cemetery, which was finally closed down in 1969. Jews buried their dead in a section allotted to them in the general cemetery. In 1964, when thousands of Jewish youths danced and sang near the synagogue on Simhat Torah eve, several of them were arrested. Later the militia put up barriers in the street opposite the synagogue to prevent Jewish youth from congregating and dancing on Simhat Torah.

After the Six-Day War (1967), Jewish youth displayed more openly its identification with Israel in spite of the official anti-Israel campaign. Many started to study Hebrew in private groups; others protested publicly against the refusal to grant them exit permits for Israel and their protests were published abroad.

In 1971, Israel issued a special commemorative coin entitled "Let My People Go." The reverse field of the coin is covered with vertical panels of irregular width suggesting an enclosure through which is visible a disc, representing the sun. The wider panel on the right carried the motto "Let My People Go" in both Hebrew and English.

**RUSSIAN EXODUS.** 14 carat Gold, 39mm, struck by AMI. Obv. Beneath a hammer and sickle, Russian Jews moving through an open gate toward a Star of David on the horizon, three men at left (Stalin in the middle). Rv. A prayer for the liberation of the Jews in Russia. Choice Brilliant Uncirculated, medium green gold toning, satiny finish. 44.4 grams.

Under the leadership of Michal Gorbachev the collapse of the Communist U.S.S.R. began. The change from a communistic society to a capitalistic one is still going on. With the breakup of the U.S.S.R almost ten years ago, newly found freedoms, things Americans take for granted, took place. All restrictions on immigration were lifted and many hundreds of thousands Russian Jews emigrated to Israel and America. The recent default on Russian loans and the steep devaluation of the Russian rouble has created immense hardships for the majority of all Russians. Many of the older Russians would return to the system where everything was provided for them by the government. The younger ones, having tasted freedom, would not return. The corruption of public officials is probably the main reason that change has been so slow to occur. Anti-Semitism still exists in Russia today, as it still does even in our country, citing the recent arson in synagogues in California and the shootings at a Jewish Day school, but Russian Jewish immigration today is due mainly for economic reasons.

4½%

№06275

## VIII ЗАЕМЪ
## ГОРОДА С.-ПЕТЕРБУРГА
ВЪ 66.499.839 РУБ. НАРИЦАТЕЛЬНЫХ
= 7.037.020 ф. ст. = 177.332.904 фр.
= 1423.555.208 имп. герм. марок,

заключенный на основании ВЫСОЧАЙШЕ утвержд. 25 Февраля 1913 г. положения Совѣта Министровъ.

## ОБЛИГАЦІЯ
ВЪ 945 РУБЛЕЙ
= 100 ф. ст. = 2520 фр. = 2040 имп. г. м.
НА ПРЕДЪЯВИТЕЛЯ,
приносящая дохода 4½% въ годъ.

Безъ удержанія сбора съ доходовъ съ денежныхъ обращеній.

## VIII LOAN
## OF THE CITY OF ST-PETERSBURG
on the nominal capital of 66.499.839 rbls
= £ 7.037.020 = 177.332.904 frs
= 1423.555.208 reichsmarks,

created in virtue of the decision of the Council of Ministers sanctioned by H. I. MAJESTY on the 25 February 1913.

## BOND
OF 945 ROUBLES
= £ 100 = 2520 frs = 2040 reichsm.
TO BEARER,
bearing interest at the rate of 4½% per annum,
without deduction of the tax on incomes from money funds.

## VIII EMPRUNT
## DE LA VILLE DE ST-PÉTERSBOURG
au capital nominal de 66.499.839 roubles
= 7.037.020 L. St = 177.332.904 frs
= 1423.555.208 reichsmarks,

émis en vertu du décret du Conseil des Ministres revêtu de la sanction IMPÉRIALE le 25 Février 1913.

## OBLIGATION
DE 945 ROUBLES
= 100 L. St = 2520 frs = 2040 reichsm.
AU PORTEUR,
portant intérêt à raison de 4½% l'an,
sans déduction de la taxe sur le revenu des valeurs mobilières.

## VIII ANLEIHE
## DER STADT ST-PETERSBURG
im Nominalbetrage von 66.499.839 Rubel
= 7.037.020 L. St = 177.332.904 Fr.
= 1423.555.208 Reichsm.,

errichtet auf Grund des am 25 Februar 1913 ALLERHÖCHST bestätigten Gutachtens des Minister-Rats.

## OBLIGATION
VON 945 RUBEL
= 100 L. St = 2520 Fr. = 2040 Reichsm.
AUF DEN INHABER,
verzinslich zu 4½% jährlich.
Diesen Einkommen unterliegt nicht der Steuer von Einkünften aus Geldkapitalien.

Городской Голова
The Mayor
Le Maire
Stadthaupt

Ф. И. Лихачевъ

Товарищъ Городского Головы
The Assistant Mayor
L'Adjoint du Maire
Beigeordn. des Stadthaupts

Членъ Городского Управленія
The member of the Municipal Board
Le membre du Conseil municipal
Mitglied der Stadtverwaltung

Главный Бухгалтеръ
The Chief Accountant
L'Agent de la comptabilité
Hauptbuchhalter

## VIII ЗАЕМЪ ГОРОДА С.-ПЕТЕРБУРГА.

Талонъ 4½% облигацій въ 945 рублей — №06275 — = 100 фунт. стерл. = 2520 франк. = 2040 имп. герм. марок.

По предъявленіи сего талона, съ 1/13 Октября 1912 г. по 1/13 Апрѣля 1913 г., будетъ выданъ Muниципальнымъ Кредитомъ С.-Петербурга. Городское Управленіе новый купонный листъ, взамѣнъ, до сего времени его не будутъ представлены другіе листы сего облигаціи. Въ этомъ случаѣ новый купонный листъ выдается лишь предъявителю облигаціи. Послѣ 1/13 Апрѣля 1913 г. талонъ сей не действительный, и новый купонный листъ будетъ выданъ лишь по предъявленіи самой облигаціи. Къ облигаціямъ, выпущеннымъ въ серіи и подлежащимъ выпуску до 1/13 Апрѣля 1914 г., новые купонные листы не выдаются.

С.-Петербургъ, 1913 г.

Членъ Городского Управленія
The member of the Municipal Board

## VIII LOAN OF THE CITY OF ST-PETERSBURG.

Talon of the 4½% Bond of 945 rbls — №06275 — = 100 pounds sterl. = 2520 francs = 2040 reichsmarks.

Upon surrender of the present talon, between the 1/13 October 1912 and the 1/13 April 1913, a new coupon-sheet will be delivered, free of expense, by the St-Petersburg Municipal Credit, provided the holder of the Bond has not previously produced the same for this purpose. In this case, a new coupon-sheet is delivered to the holder of the Bond only. After the 1/13 April 1913, the present talon becomes null and void, and the new coupon-sheet will only be delivered upon production of the Bond itself. No new coupon-sheets will be delivered in respect of bonds which are payable before the 1/13 April 1914.

St-Petersburg, 1913.

The member of the Municipal Board

## VIII LOAN OF THE CITY OF ST-PETERSBURG.

# A Script Note from Netanya

The Hefer Plain is name given to the central part of the Sharon Plain between the Haderah sand dunes in the north and the Netanyah-Tul-Karm road in the south. In 1928–29, the Jewish National Fund (JNF) acquired the Wadi Hawarith lands initially comprising an area of some 8,000 acres. This purchase, one of the largest at the time, was made through aid extended by Canadian Zionists. A continuous chain of Jewish holdings was now created throughout the length of the Sharon to form the backbone of the Jewish settlement network.

The first settlers, members of the moshav group "Irgun Vitkin," who arrived in the Hefer Plain in 1929, drained the swamps of the Alexander River which flows through the region from east to west, and planted trees to prevent the shifting of sand dunes. The legal land transfer was finalized and arrangements made with Bedouin who claimed tenant rights, while obstacles placed in the way by Arab nationalists and British Mandatory officials were dealt with. From 1931, permanent villages were set up, and in 1939–40, a further portion of the Hefer Plain ("Wadi Kabani") was acquired, where additional settlements were later founded.

Netanya, on the Sharon coast was founded in 1929 as a moshavah based on farming by the Benei Binyamin association, 40 young people, the sons of veteran pioneers who founded settlements with the aid of Baron Edmond de Rothschild. The village soon served as a nucleus for the settlement of the central Sharon where no Jewish villages had existed before, particularly as its founding coincided with the purchase of the Hefer Plain by the Jewish National Fund. Because it was situated between Tel Aviv and Haifa, Netanya was able to develop as a market town for its quickly expanding rural hinterland. In the initial period citrus groves constituted Netanya's principal economy, employing a considerable number of hired workers and thus causing an increase in population.

A further growth factor was Netanya's location at a communications center. In 1948 the population was 8,500. Later Netanya was given city status and by 1951 its population had already mounted to 30,000, and to 60,100 by 1968, as large numbers of new immigrants were absorbed.

The city economy is based mainly on tourism and industry. Netanya is one of Israel's foremost seaside resorts and has over 60 hotels and pensions of various sizes. The foremost industrial branch is diamond polishing, of which Netanya became the Israel center in the 1940s, when this industry was transferred from Nazi-dominated Belgium to Palestine—although subsequently the center moved to the Tel Aviv area. Other industries

include beer and citrus concentrates, pharmaceuticals and essential oils derived from plants, metals, rubber, machines, cosmetics, and fruit packing. Public institutions located at Netanya include the Ohel Shem Culture Hall, the Malben Old People's Home, the Wingate Sports Center, and the Ulpan Akiva. Netanya is named after the U.S. Jewish philanthropist Nathan Straus.

The illustrated scrip note was supplied by veteran Israeli collector Samuel Matalon, a frequent contributor to the SHEKEL. It is a "means of payment" for the Municipality of Netanya issued in 1939. The text, as translated by our president, Moe Weinschel reads: Please pay the amount shown (500 Eretz Yisrael Mils) to the bearer. The note is signed by the treasurer of the Municipality of Netanya.

Prior to the State of Israel there were many tokens used in the country of all kinds which were due mainly to the shortage of money or lack of small change. Aside from the thousands of varieties of internal scrip used in kibbitizm, scrip was issued by bus and steamship companies, military canteens, grocery stores, restaurants, hotels etc. However, the most important of these tokens are those issued by municipalities. It is supposed this note was issued during the time of coin and currency shortages which occurred in Palestine during the Second World War. This is an interesting addition to the list of municipal tokens of Palestine - heretofore not published and unknown up to now.

# The 23 On The Sunken Rowboat

The Acre-Akko Nautical College, founded in 1956, is a school whose purpose is to train Israeli youth as officers for the navy and merchant marine. It has a three fold curriculum: sailing, sea mechanics and marine electronics. The school seeks to inculcate a love of country, proper conduct with the crew and decent social behavior.

Palmah was the name of the permanently mobilized striking force of the Haganah and later, until its dissolution, part of the Israel Defense Forces (IDF). The Palmah was established by an emergency order of the Haganah's national command on May 19, 1941, when the Axis forces were nearing the approaches to Palestine. In view of the worsening situation, nine assault companies were to be established and placed in a state of readiness: three in northern Galilee, two in central Galilee, three in southern Galilee, and one in the Jerusalem area.

They were to consist of volunteers from existing Haganah units prepared to report for active service on 24 hours' notice and serve in any capacity whenever and wherever required. The Palmah was to serve as a national and regional fighting reserve. For purposes of administration and training the companies would be under the orders of the area commander, but for operational purposes, they were to be directly subordinate to the Haganah's high command, which would appoint a commander for each company on a permanent basis. A British staff officer was appointed to supervise training and organization through the area commanders.

Yizhak Sadeh was appointed general staff officer for Palmah affairs and set about establishing the first six companies, which were composed entirely of volunteers, in coordination with the area commanders of the Haganah. While it was in the process of formation, the Palmah was called upon to participate in special operations in advance of the Allied invasion of Syria and Lebanon. These areas were then under the command of the Vichy French, puppets of the Nazis. On May 18, 1941, on the day before the official establishment of the Palmah, a boat was dispatched carrying 23 of these Palmach volunteers on a special mission. Together with a British liaison officer, they sailed in secrecy to sabotage the oil refineries in Tripoli (Lebanon). Sadly all traces of the detachment were lost and they were never heard from again.

To honor the memory of these gallant warriors, the Nautical College changed its name to "The 23 On The Sunken Rowboat."

In 1981, to commemorate its 25th Anniversary, the Acre-Akko Nautical College official state medal was issued. It is one of Israel's most beautifully designed medals and credit should be given to the designer, Gabriel Shamir.

Obverse:

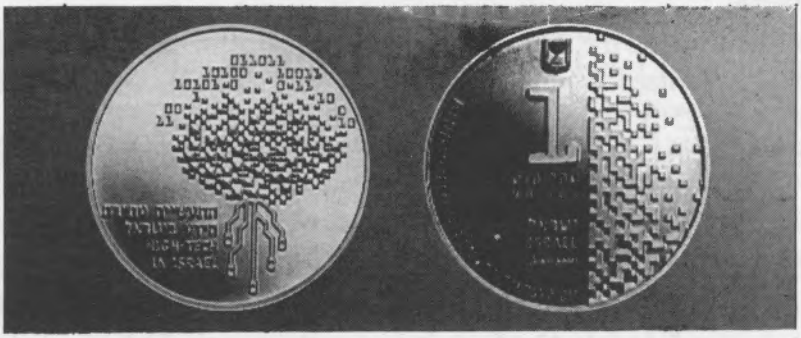
The emblem of the Maritime Officers School in Acre, "23 who went down". A stylized wave, upon which a seagull floats. On the right, an inscription: "25th Anniversary of Israel Nautical College in Akko" written in Hebrew letters. On the left, the English translation along with the figure "25".

Reverse:

A life-line and the background showing a merchant vessel and a warship. Around the rim the verse: "*Who makes a way in the sea and a path in the mighty waters*" Isaiah 43:16, written on the top in Hebrew and on the bottom in English.

# High Tech in Israel

The growing contributions of high technology to Israel's ecomomy is the subject of the nation's 51st anniversary commemorative coin. One gold and two silver coins bear identical designs created by Yigal Gabay. The obverse carries the official state emblem in computor form, in effect a digital menorah, composed of a bitmapped graphic and binary number 0 and 1. The reverse, in addition to the denomination and the date, pictures a printed circuit, used to control modern electronic equipment.



The Israel high-tech industry was born with the State of Israel. In 1948, the newly-created Israel Defense Forces established a branch called the Science Corps. The corps developed new arms, explosives, and a variety of electric and electronic appliances for the IDF. Israel's military industry developed at a rapid pace, meeting the country's needs for armaments and technologies which it could not obtain from abroad.

During the same period, Israel developed what were to become the best institutions of education and scientific research in the Middle East. They include the Technion-Israel Institute of Technology in Haifa, the Weizmann Institute of Science in Rehovot, the Hebrew University in Jerusalem, and universities in Haifa, Be'er Sheba, Tel Aviv and Ramat Gan. In the early sixties, Israel entered the nuclear era with the establishment of two nuclear research plants.

Israel's high-tech industry is experiencing an unprecedented rate of growth which began in the early 1990s. Its growth is evidenced both in total sales – 1997 sales totaled $7.2 billion, a growth of 10.7% over 1996 – and in exports – $5.6 billion in 1997, a growth of 14.2% over 1996. This is in a country with a total population of less than six million; GDP (1996) of $92.3 billion; and exports (goods and services, 1996) of $31.3 billion. Moreover, advanced technologies developed in Israel are in great demand, and many Israeli-developed applications can now be found in the products of multi-national companies in the communications, computers, information systems, medicine, optics, consumer goods and software sectors.

The first Israeli computer was developed and assembled in the early fifties at the Weizmann Institute. *Golem* was an all-tube computer, similar to the first computers developed in the US in the forties. In the late fifties and early sixties, there were already several mainframe computers in Israel, purchased from IBM and Philco. Those computers were used primarily by government ministries and institutions, universities and a number of banks. In the late sixties and early seventies, mainframe and mini computers penetrated the financial and business sectors. During the eighties, many Israelis acquired personal computers.

One factor in the exceptional growth rate in this high tech industry in recent years is Israel's percentage of engineers, the world's highest, with 135 engineers per 10,000 persons, as compared to 85 per 10,000 persons in the United States. Another factor has been the many thousands of skilled engineers and technicians who have immigrated from the former Soviet Union since 1989

Moreover, advanced technologies that were originally developed and utilized for military purposes are now being used for developing commercial products for civilian use. With the downsizing of Israel's defense industry, thousands of skilled personnel have left the defense industry since 1988. Many of them were absorbed into the civilian marketplace, while others formed start-up companies which later became successful high-tech firms.

The ongoing success of the Israeli high-tech industry is reflected in the local and foreign stock markets. In 1996 Israeli firms provided the third largest number of initial purchase offerings (IPOs) on the NASDAQ (over-the-counter stock exchange) in New York. Many leading American investment houses and venture capital funds have established a presence in Israel in order to support Israeli high-tech firms.

Technologically, the Israeli high-tech industry is well positioned among the top five world leaders in the field. In a country where PCs are widely used, the atmosphere and the positive attitude towards computers is conducive to the development of high-tech skills in the younger generation. The result is that the country is particularly interested in cooperation with foreign investors in the high-tech fields, more than with investors in other areas.

It has taken several years for the management of international high-tech firms to decide to utilize Israel's advantages as an operations base. Of course, events in the Middle East play a decisive role in international business strategies. The continuing peace process with the Palestinians, since 1993, has encouraged many international firms to establish operations and/or conduct business in Israel.

# Identification of Banknotes
## By Shmuel Aviezer

All banknotes of the world carry inscriptions that denote the name of the issuing authority, and, naturally, the denomination. The problem of international identification arises when these two inscriptions are imprinted in local language only, such as in Cambodia, Laos, Iran and Iraq. Yet, this is not the prevailing procedure as most countries display at one point the denomination in Arabic numbers as well. These countries are:

| Country | Name Of Currency |
|---|---|
| Afghanistan | Afghani |
| Algeria | Dinar |
| Armenia | Dram |
| Belarus | Rubel |
| Bulgaria | Lev |
| China | Yuan |
| Ethiopia | Bir |
| Georgia | Lari |
| Greece | Drachma |
| India | Rupee |
| Japan | Yen |
| Kazakhistan | Tenge |
| Kyrgyzstan | Sam |
| Lebanon | Lira |
| Libya | Dinai |
| Macedonia | New Dinai, |
| Myanmar | Kyat |
| Mongolia | Tugrik |
| Morrocco | Dirham |
| Nepal | Rupee |
| Pakistan | Rupee |
| Russia | Ruble |
| Taiwan | N.T. Dollar |
| Thailand | Baht |
| Tajikistan | Tajik Ruble |
| Transnistria | New Ruble |
| Ukraine | Hryvnia |
| Uzbekistan | Som |
| Yugoslavia | Super Dinar |

Some countries add the name of the issueing authority in English for information only, as in the banknotes of India and Ethiopia. At least four countries print the name of the issuing authorities in two languages or more in adherence to constitutional stipulations,

Belgium--French, Flemish  Canada--English, French
South Africa--English, Afrikaan  Switzerland--German, French, Italian, Romande

All the banknotes issued in Israel since its inception in 1948 bear the name of the issuing authority in three languages.- Hebrew, English, Arabic. Moreover, the denomination has been indicated in the Arabic language for immediate identification by the Arab residents of Israel. Starting from the banknote portraying the effigy of the Baron Edmond de Rothschild, denominated in 500 (old) Sheqalim and issued in 1982, the denomination has also been marked in words in the three languages. This is probably the only example of its kind in world banknotes and surely facilitates identification by almost anyone.

# HADRIAN AND THE JEWS - A RELATIONSHIP SHOWN ON ANCIENT COINS

by Marvin Tameanko

In 1975 an American tourist in Israel, searching for coins in the Jordan Valley with a metal detector, found a magnificent bronze, military statue of the Roman emperor Hadrian. The restored bust is now located in the Israel Museum in Jerusalem. This chance discovery reawakened a scholarly interest in the historical relationship of this Roman emperor with the Jews and the ancient land of Judaea.[1] In Roman history, Hadrian, AD 117-138, was the wise and brilliant emperor who ruled over the empire during its greatest days. In Jewish legends and in rabbinical writings this same Hadrian was one of the most terrible persecutors of the Jews surpassed only by the Nazis in the 20th century. The Talmud vilifies Hadrian by attributing to him the epitome of anti-Jewish stories. It relates that Hadrian ordered the execution of a Jew who dared to salute the emperor as he passed in the street. By chance, the next day, another Jew met the emperor in the street. This man had learned of the fate of the first Jew and did not greet the emperor. An infuriated Hadrian ordered that the second man be put to death for not saluting him. The emperor's counselor asked him what was the logic behind this act and Hadrian replied that "whatever the Jews do is wrong". (Lamentations Rabbah 3:41). Was the historical Hadrian a great emperor or a violent Jew-hater? Both conclusions are possible and, as in most histories, the truth is molded and shaded by whoever is telling the story. However, the coinage struck by Hadrian illustrates that a complex relationship existed between the emperor and his Judaean subjects and these coins also answer some of the questions about the events that led up to the so- called Bar Kokhba Revolt (the Second Jewish War) against Rome in AD 132-135.

The 2nd century Romans had a hard time figuring out what the Jews were all about. They could not understand how a people could worship a single God, a supreme being who was completely invisible. Nor could they understand why the troublesome Jews were always striving for religious freedom. The Romans must have constantly complained, "Why can't they just knuckle under and pay homage to Jupiter and the emperor like everybody else does?" Famous Roman writers such as Pliny the Elder, Suetonius, Tacitus and Juvenal maligned and made fun of Jewish customs. They derided the Jewish Sabbath, which they considered to be a symptom of laziness, the eastern appearance of the Jews, their abstinence from eating pork, and the practice of circumcision.[2] This literary animosity towards the Jews was best illustrated by Tacitus, the Roman historian writing in the

time of Trajan, AD 98-117, who reported on the results of the First Revolt of the Jews in AD 66-70. He described Jewish religious practices with the most vitriolic language, full of hatred, and he concocted the falsehoods that are the foundation of modern day anti-Semitism.[3] And yet, the official policy of Rome was tolerance for all foreign religions no matter how outlandish. The Romans even embraced and fully adopted some of these bizarre religions such as the Syrian cult of Cybele (Magna Mater) which insisted that its priests and foremost adherents be castrated , the Asian cult of Venus which employed male and female temple prostitutes, and the Greek Dionysian cults which promoted perverse sexual mysteries. It is a fact that many early Roman rulers, such as Julius Caesar and Augustus, respected the separatism and religion of the Jews and bestowed favors on them such as freedom of worship and release from civic or military duties during the Sabbath. These benevolent emperors did not interfere with Jewish religious practices and even donated money to build synagogues, several of which were named after members of the imperial families. Normally, Jews in the empire were allowed to become Roman citizens, as was the Jewish tax collector, Saul (St. Paul) of Tarsus. In Trajan's time, AD 98- 117, three Jews, all descendants of Herod the Great, were recorded as being Roman senators, the top echelon of Roman society.[4] But on several occasions the Jews in the provinces of the empire revolted against Roman rule and then severe restrictions were imposed on them.

Roman authorities were incensed that the Jews held the Ten Commandments and the precepts of their religion higher than Roman secular laws. Also, the provincial governors despised the Jews because they wanted their own, native leadership, refused to pay the exorbitant and devastating taxes imposed by Rome, constantly demanded justice and liberty, took offense when their freedoms were denied, and willingly took up arms in revolt even welcoming martyrdom.

When Hadrian became the emperor in AD 117, the Jews believed that the new emperor would relieve them of the terrible oppression imposed on Judaea by his predecessor, Trajan. Repressive measures had been instituted against both Jews and Christians in the east and, in the annals of the Church, Trajan was noted as being a wicked persecutor of the early Christians. This policy of suppression in Judaea was ordered because Trajan was planning a great expansion of the empire eastwards, into Parthia, modern day Iran and Iraq, and he could not afford to have dissident people causing problems on his borders. Also, in AD 115 Trajan had conquered Mesopotamia and Babylonia and the populous Jewish communities of these lands, who had existed since the time of Nebuchadrezzar in 598 B.C., were troublesome. At the same time, the

Jews of the diaspora in the Roman empire, smarting under officials who taxed them heavily and denied them religious freedom, began savage revolts in Cyrenaica., Cyprus, and Alexandria. Such a widespread rebellion was unprecedented in Roman history and the revolts were stamped out mercilessly. Trajan even went so far as to forbid the Jews from living on the island of Cyprus. Also, Jewish insurrections against the Romans broke out in the newly conquered Mesopotamia and in the kingdom of Adiabene, in Syria, whose rulers were of Jewish origin. These revolts were curtailed with a great slaughter of Jews by a Roman cavalry general, a Libyan named Lucius Quietus.

In Judaea itself the population became inflamed by the horror stories of the refugees arriving from Cyrenaica and Alexandria, and they began a minor revolt. This was again suppressed by Lucius Quietus, who was the newly appointed governor of Judaea, with his usual violent efficiency. When Hadrian succeeded Trajan in AD 117, he abandoned the costly, eastward expansion into Parthia and tried to calm the border nations. One of his first acts was to remove Lucius Quietus from Judaea and when, in the next year, this cruel general was executed by Hadrian for conspiracy, the Jews thought they had found a new friend and savior. In certain circles he was even hailed as another Cyrus the Great, the Persian king who had restored ancient Israel in biblical days.

But their enthusiasm for the new emperor soon evaporated. Hadrian, considered by historians to be one of the most intelligent and liberal minded of all the emperors, was also a Hellenist who adopted the notion of a unified and peaceful Roman empire in which the provinces were components of an integrated commonwealth ruled by him as a new Greco-Roman civilization.[5] To promote this grand concept Hadrian, near the end of his reign in AD 134-138, struck a special series of beautiful propaganda coins honoring the provinces of the empire. These provinces were Britannia, Africa, Egypt, Nilus, Alexandria, Mauretania, Cappadocia, Dacia, Hispania, Sicilia, and Judaea. The design for the Judaean coin is quite remarkable because, despite the hatred generated by the recently suppressed Second Revolt, the composition is not demeaning and insulting to the Jews as had been the 'Judaea Capta' coins struck by the Flavians after the First Revolt in AD 66-70. The woman personifying Judaea on the coins of Hadrian is not portrayed as a cowering, mourning figure but is shown as an upright, dignified and beautiful female. Also, she is surrounded by children, perhaps symbolic of the future. Juveniles do not appear on any of the other Province series of coins. The children carry palm fronds towards the emperor and this is reminiscent of the biblical scene of people waving palm branches along the route when Jesus entered Jerusalem one hundred years earlier.

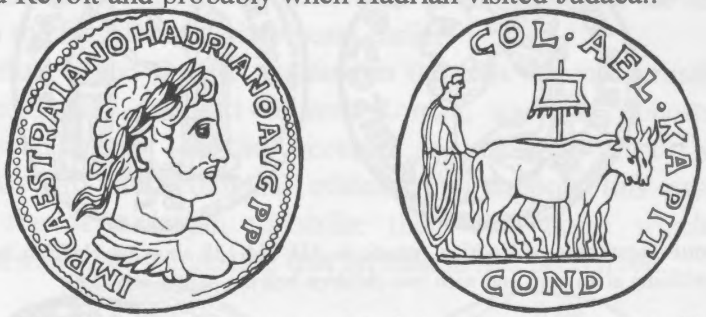
This 'Judaea' coin was struck in at least two major varieties in which the female figure is standing ( *The Roman Imperial Coinage*, by H. Mattingly and E. A, Sydenham, cited hereafter as RIC, no. 853) or, more rarely, kneeling ( See Cayon, 459A[6]) .

A sestertius of Hadrian, struck in AD 134-138 (COS III) honoring the Roman provinces. This coin for Judaea shows the standing personification of Judaea facing the emperor and sacrificing over an altar. An animal victim is seen behind the altar. Three children, two carrying palms appear in the scene. RIC 853

A very rare sestertius struck by Hadrian for the provinces of Judaea in AD 134-138 showing a kneeling personification of Judaea with three children. Cayon 459A.

However, Hadrian's grand vision for a Greco-Roman, unified civilization reminded the Jews too much of the Hellenism that Antiochus IV, the Selucid monarch, tried to force on Judaea in 167 BC. When Hadrian issued a law forbidding castration in the empire, which in ignorance of the nature and importance of the Jewish custom, also included a clause banning circumcision, the Jews' suspicion that a new Hellenistic religion was being thrust upon them was confirmed. Antiochus IV had also tried to abolish circumcision in Judaea with disastrous results. To some Roman historians, writing in the *Augustan History,* Hadrian, 13.10, this single law was the 'casus belli' of the Second Revolt against Rome in AD 133. To other historians, particularly, the Roman, Dio Cassius, in his *Roman History*, the re-founding of the destroyed city of Jerusalem as a Roman colony called Aelia Capitolina, and the building a new edifice to Jupiter on the site of the holy Temple, led to war. Scholarly debate raged around whether Hadrian rebuilt Jerusalem before or after the Second Revolt and whether it was a cause of the war or a result of it. Dio Cassius, believed that the city was ordered to be reconstructed before the revolt, during Hadrian's visit to Judaea in AD 130, and probably caused the war.[7] Other authors, particularly the Jewish writers of the 'Mishnah', the first part of the Talmud

completed around AD 200, and the early Christian historian Eusebius, AD 260-339, suggested that Aelia Capitolina was established after the revolt in AD136 and was meant as a punishment for the Jews.[8] However, coins showing the emperor with a plow pulled by a cow and bull, plowing a furrow to defining the perimeter of a new city called Colonia Aelia Capitolina, were struck in Judaea and placed in circulation by AD132, a year before the war began. (See the *Catalogue of Greek Coins in the British Museum*, cited hereafter as BMC, Palestine, pg. 82, no. 2) The scene depicted on this coin is the normal Roman iconography to commemorate the founding of a new colony. As several hoards of Judaean coins have been found recently containing coins of the Second Revolt mixed with the Roman struck Aelia Capitolina types, numismatists have concluded that the re-founding of Jerusalem took place in AD130, before the Second Revolt and probably when Hadrian visited Judaea..[9]




A bronze coin, 24 millimeters in diameter, struck in Judaea showing the emperor Hadrian as the founder of Aelia Capitolina, plowing the sacred furrow around the perimeter of the city. The legend reads as COL AEL KAPIT and in exergue, COND, meaning "COLony AELia KAPITolina has been CONDitor (Founded)". BMC 82, plate VIII. 17.

The imperial visit to Judaea was a part of a grand tour Hadrian made of his provinces. Such tours were called the "Iter Principis", the Itinerary of the Prince (First Citizen) and during these visits the emperor commanded that public buildings be renovated, temples, roads and aqueducts built, and damaged cities be reconstructed. Hadrian is famous in Roman history for his beneficence, donating money and public works to the countries he visited and, when he re-founded Jerusalem, he probably thought he was doing the Judaeans a political and economic favor. To commemorate the emperor's arrivals in the provinces in AD130 , a spectacular series of coins inscribed with the legend ADVENTVI AVG and the province's name, meaning the ARRIVAL of the AUGUSTUS in that province, were issued. These coins were struck at the end of the emperor's reign, in AD 134-138, shown as COS III (the emperor's Consulship for the 3rd time) on the coins. The countries commemorated on the 'Adventus' types were Africa, Alexandria, Arabia, Asia, Bithynia, Britain, Cilicia, Gaul, Hispania, Italia,

Judaea, Macedonia, Mauretania, Moesia, Noricum, Phrygia, Sicily and Thrace. Like the 'Province series' of coins these Adventus types featured the emperor being greeted by a female personification of the nation. The Adventus Judaea coin is exceptional because of its unusual and sympathetic composition. Again, just as the design on the Province coins, a stately and elegant Judaea surrounded by children is shown sacrificing at an altar. The children hold the palm frond symbolic of Judaea but also of victory, perhaps referring to the emperor's suppression of the Second Revolt but without the derision of the defeated Jews as shown on the Judaea Capta series of coins.. This coin comes in three major varieties with two children (RIC 890), or three children (RIC 893), and a third type with two children, one placed at each side of the altar. (RIC 894)

An 'Adventus' sestertius of Hadrian, struck in AD 134-138 showing Hadrian being greeted by Judaea sacrificing at an altar and with two children bearing palms. RIC 890.

Another 'Adventus' sestertius, AD 134-138, showing Judaea with three children. RIC 893.

The third variety of Adventus Judaea coin showing the emperor and Judaea with two children placed one each side of the altar. RIC 894

In AD132, two years before these coins were struck, the Jews became enraged by the law banning circumcision and the re-founding of Jerusalem as a pagan city, and they revolted. The situation was probably exacerbated by a simmering resentment left over from the cruel suppression of the

revolts in Trajan's time, and by exorbitant taxation and mistreatment by Roman officials.

At the beginning of the war, a charismatic Judean leader managed to win the support of all the fragmented political parties and the religious factions. He was fully supported by the leading scholar and rabbi of that time, Akiba ben Joseph, who announced that the rebel leader, whose real name was Simon Bar Kosiba, that is Simon, son of Kosiba or Simon, from the town of Chozeba, was the long awaited Messiah. The rabbi changed the leader's name to 'Bar Kokhba', that is 'son of a star', meaning the Messiah, as foretold in the Bible that - "there shall come a star (Kokhba in Hebrew) out of Jacob and a Scepter shall rise out of Israel". (Numbers, 24.17).

Despite this passionate appeal to their national and religious sentiments, a large number of Jews preferred appeasement and collaboration with Rome in order to avoid the destruction and annihilation that the nation had suffered in the First Revolt, sixty years earlier.

The rebels began guerilla warfare in the hills around Jerusalem with some success and defeated several Roman, garrison cohorts. Some historians even suggest that they occupied Jerusalem for a short while but there is no firm archaeological evidence to support this assumption. However, the Jews began to strike their own coins which carried propaganda messages suggesting that Jerusalem had been freed.

A silver Shekel of the Bar Kokhba Revolt, struck in year two, AD 133, showing an idealized, rebuilt Temple in Jerusalem with the inscription JERUSALEM in Paleo-Hebrew. The reverse shows a ceremonial wand, the Lulav and a citron (etrog) and the Messianic message, "Year Two of the Freedom of Israel". The star, shown as a cross, above the temple may represent Bar Kokhba himself. BMC Palestine, 289. 6. Plate XXXII, no. 6.

These coins were usually overstruck on Roman coins and are considered to be the finest coinage ever fabricated by the Judaeans. The major coin, a tetradrachm, called a Shekel or Sela in Jewish terminology, showed that the revolt's main objectives were the independence of the nation and the restoration of traditional worship in the Temple. The coin displayed a reconstructed Temple facade with the Torah shrine shown inside the

doorway. The inscriptions on coins of the first year, "Year One of the Redemption of Israel", and on the second year coins, "Year Two of the Freedom of Israel' clearly indicated the Messianic mission of the revolt.
It was reported that many local, non- Jews also joined in the struggle against Rome. The Roman historian, Dio Cassius states that - "many outside nations, too, were joining them through eagerness for gain-". (*Roman History*, Book LXIX 13). This historical fact was confirmed when a letter from Bar Kokhba to his subordinates in Ein Gedi, an oasis village on the Dead Sea, was found in a nearby cave, written in Greek and mentioning a gentile military specialist attached to his army.[10]

The Jewish patriots, surrounded in their last stronghold on the hill of Betar near Jerusalem, were finally defeated in AD 135. In the conflict, the Romans had destroyed numerous villages, slaughtered many civilians, and sold thousands of Jews into slavery, Again, Dio Cassius, the Roman historian, reporting on the end of the war, said that, "- fifty of their most important outposts and nine hundred and eighty-five of their most famous villages were razed to the ground. Five hundred and eighty thousand men were slain—and the number of those that perished by famine, disease and fire was past finding out–."(*Roman History*, Book LXIX,13.) Even allowing for the usual Roman exaggeration of war-time casualties by cutting the numbers down by three-quarters, the statistics are devastating and indicate that the nation was completely destroyed.

Hadrian struck two more superb series of propaganda coins for the provinces in AD 134-138 to promote his new Greco-Roman, unified commonwealth. One series honored the armies of the empire by using the inscription EXERCITVS (the army of) with the name of the province (RIC 912-937). The other group of coins advertised the restitution of the countries with the legend of RESTITVTOR and the province name (RIC 938-966). However, both these series of coins omitted entirely the province of Judaea. The emperor had so many problems in defeating the revolt of the Jews that he decided to remove forever the name of their nation from the annals of Rome. He changed the name Judaea to Palestine, after the ancients Philistines, and politically annexed the country to the nearby province of Syria. After the war Hadrian did not strike the usual Roman 'Victory' coins similar to the Judaea Capta and Judaea Devicta coins struck by the Flavians after the First Revolt, AD 66-70. Perhaps the war had been too costly for the Romans both in casualties and in prestige. The Jews must have dealt some terrible blows to the Roman legions because Dio Cassius stated that the emperor Hadrian, when the war was won, wrote a report to the senate but purposely left out the traditional,

salutation, - "If you and your children are in health, it is well; I and the legions are in health". (*Roman History*, Book LXIX, 14). This missing declaration would have been used to proclaim a successful Roman campaign and victory.

To complete his terrible punishment, Hadrian banned any Jews, on pain of death, from living in the new city of Jerusalem or its immediate vicinity. This may have been a hollow threat issued for political and rhetorical reasons because after the devastation of the revolt, the slaughter of the population and the dispersal of the survivors as slaves or refugees, there could not have been many Jews left with a desire to live anywhere near the now pagan city of Aelia Capitolina. Most of the surviving Judaeans chose to move north into Galilee where they established new communities. The Second Revolt of the Jews against Rome was a pivotal event in history and it caused a radical change in the religious doctrines of both Jews and Christians. During and after the war, the early Christians in Judaea began to disassociate themselves from their rebellious and defeated brethren. They renounced their Jewish roots, customs and traditions and, making the ideology of the Church more appealing to outsiders, turned to the pagan nations for new converts. Having lost Jerusalem, Jews 're-invented' themselves, abandoned the rigid rituals of the Temple and the high priesthood, turned to the synagogues and the rabbis for the laws and wisdom of the Torah, and found a new meaning for their lives. They turned away from the chaos around them and transformed the earthly, physical, lost Jerusalem into a heavenly, spiritual and prophetic symbol of Hope that sustained them during all the atrocious persecutions that would come in future centuries.

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FARRAGO

By: Dr. Uriel Paul Federbush

## Israeli Telephone Tokens

One of the excitements of collecting is the unexpected appearance of new items heretofore not known to exist. One such has lately come to light. Therefore an addition has to be made to the listing published in The Shekel, Volume X , Nos. 3 and 4.

This should now be the first item an the list

A l. Date: 5713 (1953)
Mint:ICI (Imperial Chemical Industries) - England.
Mintage: Unknown
Obverse: Same as Token 2.
Reverse: Same as Token 2.

Unlike Token 2 which has a saucer-like raised center, this token is flat. It is quite rare, and apparently used in a limited field test. However, it was found to be unsatisfactory as the size was identical to the 10 Pruta coin. These coins were altered by drilling a hole in the center, and illegally used in place of the genuine tokens. Thus the token was not accepted for general use.

As the original article and listing was written before the minting of Tokens 16 and 17, with only a graphic illustration available. Photos of these tokens are as follows:

Fig. 16
Fig. 17

As can be seen, the tokens are distinctly different. Those struck by Moshe Hecht Ltd. (#16) being much sharper than those of Kibbutz Mefalsim (#17). Token #16 was for sale during a relatively short period, with not many distributed. Token 17 was apparently not distributed at all. Each one was to be minted in hundreds of thousands, but this did not turn out to be the case as Telecard Phones were installed and the token models phased out. Token #17b was evidentally totally scrapped.

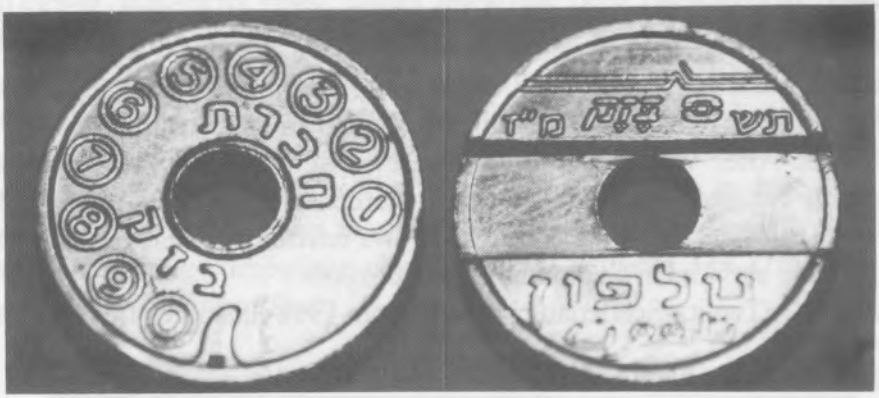


Fig. 16

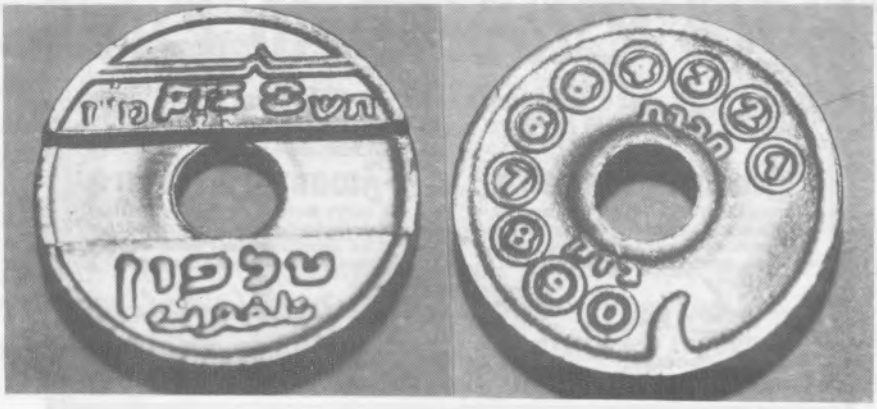


Fig. 17

# Teplitz-Schoenau

Teplitz-Schoenau is a city in N. Bohemia, Czech Republic. The Jewish community of Teplice was one of the largest and most important in Bohemia from the 16th century onward, one of the few places from which Jews were not expelled until the Nazi regime. The first evidence of Jewish settlement dates from 1414, when there were 20 Jews in the city. During the period of industrial development, Jews engaged in the glass, ceramic, and coal-mining industries, as well as in developing the noted spa. Many famous rabbis served in the Teplice synagogue.

In the second half of the 19th century, the Teplice community became the second largest in Bohemia (after Prague), numbering 2,704 in 1910, and 3,213 (10.4%) in 1930, the highest percentage in Bohemia. The increase was due to the influx of East European Jews, who organized their own Orthodox community and re-consecrated the old synagogue for their use in 1925. There was also a strong Zionist center in Teplice.

The rabbi and the majority of the community left in summer and fall 1938, as Teplice was situated in the Sudeten region, scene of bitter Czech-German strife and Nazi agitation. After the Munich agreement, almost no Jews remained. The synagogue, built in 1883, was destroyed by the Nazis. After World War II a new Jewish community was organized, mainly by refugees from Subcarpathian Ruthenia, and totaled about 1,200 in 1948. But by 1965, only about 500 Jews remained, employing a cantor and holding services in a community prayer room.

A 20 Kr. Teplitz-Schoenau banknote from 1918 illustrates this article.

# Cornell Woolrich, Master of Noir

by Peter S. Horvitz

Cornell Woolrich is the greatest master of the psychological thriller the world has yet produced. Others, perhaps, have matched the careful subtlety of his creation of characters and others have produced similar Surprise twists of plot, but the essential element of his genius, his spirit of noir, has nowhere been equaled. Not that others have not tried. Woolrich's influence pervades the popular literature and cinema of the period from 1940 until today. It was Woolrich's first novel *The Bride Wore Black*, as well as its successors, each with the word "black" in its title, which caused French critics to coin the phrase roman noir. Later the term was extended to include cinema and became the more familiar *film noir*.

Cornell Woolrich's finest works has often been compared to those of Edgar Allan Poe, with their atmospheres of psychological oddity and morbidity. But a comparison could also be made to Woolrich's earlier contemporary, Franz Kafka, who while he was more conscientiously literary, influenced by such writers as Kleist, while Woolrich was writing for a popular audience, had a very similar feeling in his work of overwhelming doom. Even though the books have little similarity of plot, a very interesting comparison could be made between *The Trial* and *The Night Has a Thousand Eyes*.

Woolrich's stories and novels have been a mine for filmmakers. Alfred Hitchcock's *Rear Window*., Jacques Tourneur's *The Leopard Man*, Harold Clurman and Clifford Odet's *Deadline at Dawn*, and Francois Truffaut's *The Bride, Wore Black* are just the tip of the iceberg of Woolrich stories adapted for the big screen. Furthermore, Woolrich provided a vast quantity of material that was adapted by radio and television for dramatic versions.

The life of Cornell Woolrich was as complex and bleak as one of his own plots. An excellent biography by Francis M. Nevins, Jr. was published in 1988 as *Cornell Woolrich.- First Your Dream, Then You Die*. Woolrich was not outspoken about his Jewish ancestry, even though his mother's father was Jewish. But Woolrich was not open about any detail of his bizarre existence, most of which was spent in isolation, along with his

mother, In a suite in a New York hotel. But Woolrich's relationship with his maternal grandfather was one of the closest that he formed during his life. The death of his grandfather when he was 21 years of age was one of the most traumatic moments of his life.

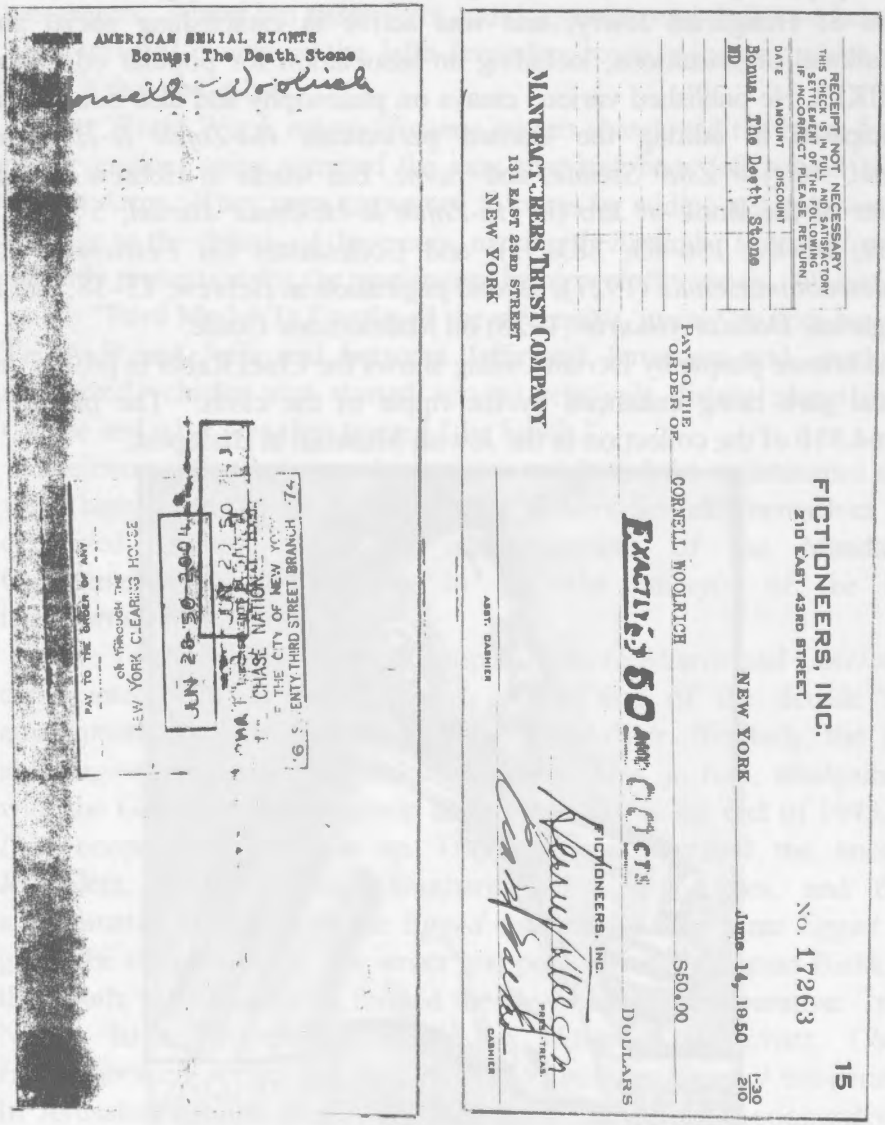
George Tarler, who was born in Odessa, was a very wealthy businessman who made his fortune in import/export and real estate. His wealth won him acceptance among New York's elite and a gentile wife with social connections. Cornell Woolrich remembered his grandfather as looking like Mark Twain, with a big mane of white hair. He felt a special bond with his grandfather as his only grandson. The two would share many experiences; the opera and the early cinema were two particular favorites of the pair. For one period, the two even shared a bedroom. Cornell's responsibilities included buying his grandfather's favorite cigarettes. No doubt with great pride, George Tarter paid for his grandson's education at Columbia University.

When, in 1925, Woolrich was informed by a policeman that his grandfather had suddenly died at a business associate's office, he quietly went back to his room and sat down. "I didn't know how. It was the first time I'd ever come up against death." Forty years later, Woolrich would still remember the page he'd been working on when the policeman rang the doorbell. "Roses die, candies go out, tears dry, The memory of the number on the page outlasts them all." (Nevins p. 25.)

Cornell Woolrich published fiction under three names: Cornell Woolrich (his actual first and last name), George Hopley (his two middle names), and William Irish (a complete pseudonym.) Woolrich was first publicly identified as the author of the William Irish works in a reprint of one of the William Irish stories "*The Death Stone*" made in *Ellery Queen Mystery Magazine* for February, 1946 under the new title "*The Earring*." This is of special interest in regard to the numismatic item that illustrates this article.

"*The Death Stone*" was reprinted again in 1950 and for that reprint Woolrich was paid $50. The item that illustrates this article is the actual check that was sent to Woolrich for that reprint. Besides Woolrich's name appearing on the front of the check, with the reason for its issue, a bonus for the story, the author's autograph appears on the back of the check as his endorsement. As Woolrich spent much of his life as a hermit in the midst of Manhattan, his autograph is not common.

Neither Nevins nor any other critics I have read have tried to answer the question of whether there is anything particularly Jewish about Woolrich's work. A typical Woolrich scene has an innocent person, absolutely unaware of any reason for their persecution, fleeing in a landscape of deprivation and squalor, fleeing from an official force of the state. The setting is always the late 1930's and early 1940's. The names and places are different. Woolrich's protagonists never have Jewish names, nor do many of his stories take place in Europe, but Woolrich's personal nightmare unquestionably partakes of the chief moral nightmare of our century.



# Rabbi Simon Hevesi

Simon Hevesi, rabbi and scholar was born in Hungary in 1868. He studied at the Budapest rabbinical seminary and at Budapest University. In 1894 he was appointed rabbi of Kassa (now Kosice, Slovakia) and later officiated in various communities. Hevesi was a brilliant speaker. He subsequently became rabbi of Pest and in 1927 chief rabbi, continuing in this position until his death in 1943.

Hevesi combined considerable rabbinical learning with interest in general and Jewish philosophy. From 1905 he was lecturer in homiletics and Jewish philosophy at the rabbinical seminary. Hevesi took a leading role in public affairs of Hungarian Jewry, and was active in establishing social and educational organizations, including an association for popular education (OMIKE). He published various essays on philosophy and also books, and participated in editing the learned periodicals *Ha-Zofeh le-Hokhmat Yisrael, Magyar Zsid\ Szemle*, and *Yavne*. His works in Hebrew include studies of the Book of Job (in *Ha-Zofeh le-Hokhmat Yisrael*, 5 (1921), 35–39, 81–89, 156–63, 283–93); and Ecclesiastes (*in Festschrift der Landesrabbinerschule* (1927), second pagination in Hebrew, 15–38; and in Hungarian, *Dalalat Alhairin* (1928) on Maimonides' Guide.

The bronze plaque by Istvian Csillag shows the Chief Rabbi in profile, his clerical garb being enhanced by the ripple of the cloth. The plaque is No :64.910 of the collection in the Jewish Museum in Budapest.

# Public Transport in Israel

Public transport played an essential and fundamental role in the building of the Jewish settlement in the Land of Israel. The buses constituted a lifeline to distant and isolated settlements, managing to get through to them on roads that could hardly be called roads, sometimes at the cost of the lives of those at the driving wheel.

Public transport began in Eretz Israel at the end of the last century with the appearance of "*diligences*" (horse drawn carriages ) for fare-paying passengers. About ten passengers could squeeze onto their two benches. They traveled mainly on the Jaffa-Jerusalem route, a journey which took about a day-and-a-half.

After World War I, many *diligence* drivers abandoned the horse for the motor engine, using some of the cars that had been left behind by the British Army. They were converted to buses by adding a simple wooden carriage to the chassis of these cars, making them similar to the *diligence,* the only protection for the passengers being a cloth canopy. These cars, mainly "Ford Model Ts," replaced the *diligences*, mainly on lines between Tel Aviv and Jaffa and between Jaffa and Jerusalem and, gradually, motorized vehicles also started serving relatively distant places in the Galilee and what was then termed "the South."

The competition between drivers was tough and the maintenance costs were high: In order to make a living drivers formed themselves into organized groups, with the encouragement of the Mandatory Government, and these were in fact the embryos of the later transportation cooperatives.

In the Tel Aviv area two small cooperatives, *HaMaavir* and *Galei Aviv,* came into being in the 1920s. At the end of the decade they amalgamated, calling themselves *Galei HaMa'avir*. Similarly, the *Ihud* and *Regev* groups merged into *Ihud-Regev*. This, in turn, amalgamated with the *Galei HaMaavir* group and eventually, at the end of 1945, the *Dan* cooperative was set up. Other groups operated the lines to Jerusalem, Haifa and the Southern and Central lines, and these amalgamated in 1933 into the *Egged* cooperative The name *Egged* was given the cooperative by the writer and poet, Chaim Nachman Bialik. In the South, in 1931, drivers formed the *Drom Yehuda* cooperative. In the North, large cooperatives. such as *Mishmar HaMifratz, Chever HaKesher* were set up and merged in 1947 into the *Shachar* cooperative. In Jerusalem groups of drivers formed the *HaMekasher* cooperative in 1931.

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Down ירידה
Up עליה

There were also companies and groups of drivers which were owned by individuals and by kibbutzim, but in the 1930s and 1940s they were swallowed up by the large cooperatives. There were also large bus companies serving the Arab population of the country.

In the 1930s and 1940s, the bus companies had amalgamated into five large cooperatives: Egged, operating throughout the country; *Drom Yehuda* in the South; *Shachar* in the North; *Hamekasher* in Jerusalem; and *Dan* in Tel Aviv.

These mergers allowed the cooperatives to purchase more sophisticated vehicles, and the "Ford Model T" of the 1920s made way for buses specialty constructed for passenger transportation. Chassis, such as the "White Super." were made in the USA and Europe and the bodies in local factories such as *Haargaz* and *Merkavim* which. over the years, developed into large concerns.

The events of the 1930s and 1940s, together with the establishment of many small settlements in the Galilee and the Negev, proved beyond question the importance of the cooperatives in maintaining transport communications throughout the country. The buses got through to outlying settlements such as Revivim in the south and Hanita in the north, and the various "Stockade and Tower" settlements, and if sometimes they were riddled with bullet holes, they nevertheless brought with them mail, food supplies and greetings from the center of the country. They also maintained contact with Jerusalem, which was cut off from the rest of the country in the War of independence, and with Eilat after the establishment of the State.

After the establishment of the State it became necessary for the cooperatives to amalgamate further, and in 1951 today's *Egged* came into being as a merger of the old *Egged "Shachar* and *Drom Yehuda; HaMekasher* in Jerusalem joined in 1967. Today there are two large cooperatives in Israel, *Egged* and *Dan* and there are other small companies in Beersheba and Nazareth. The buses have also become more sophisticated: at the beginning of the 1950s, the "Leyland Royal Tiger" replaced previous models, and in the 1980s, after thirty years of trusty reliable service, they were replaced by newer Mercedes, Neoplan and M.A.N. models. Today, public transport reaches every settlement throughout the country, however small.

In the early years of the State of Israel, the severe shortages of coins was often alleviated with scrip of various denominations, including bus tickets. Among the numismatic fraternity are many collectors who specialize in transportation items. It has been estimated there were several thousand different bus transportation tickets created for Palestine/Israel.

# Ancient Jewish History in Tyre

Around 1200 B.C.E. Tyre became the leading port of Phoenicia and had founded the colonies of Uttica, Godes, and perhaps Carthage. Tyre was famous for its temple and craftsmen. King Hiram of Tyre supplied David and Solomon for their building operations with wood for the Temple (I Kings 5) and skilled working men for which he received not only payment in grain, but also land concessions in the Galilee. Solomon's chief architect was a Tyrian. A later King Hiram built a huge breakwater in front of the port, then situated on an impregnable island, making Tyre one of the most important ports in the Mediterranean.

In 332 B.C.E. Alexander marched on Tyre for refusing to submit to him as the other Phoenician towns had done. After a siege of seven months, Alexander constructed a dam diverting the waters and conquered Tyre which was destroyed and its inhabitants killed or enslaved. The town rapidly recovered and was ruled by a native dynasty under Ptolemid suzerainity until 274 B.C.E.

Tyre gained independence in 126 B.C.E. It expanded its silk, glass, and purple dye industry for which it was famous in the ancient world and became incredibly rich. It was at this time that the shekels and half shekels of Tyre were first minted. The shekels and half shekels of Tyre are of special interest to collectors of ancient Jewish coins as well as biblical coins. Jews had to pay an annual sum to the Temple in Jerusalem and that sum was one half shekel. Further more it was only acceptable in the money of Tyre. Their are two reason for this. One is that Tyre shekels and half shekels were readily available in Jerusalem at that time. The second that they were renown for their pure silver and good weight.

Shekels and half shekels of Tyre were minted from 126-5 B.C.E. through 69-70 C.E. The designs are basically the same. Obverse bust of Herakles to the right and an eagle standing left upon a prow on the reverse.

During the Maccabean wars Tyre joined Sidon and Ptolemais (Acre) in attacking the Jews of Galilee, only to be repulsed by Simeon. In 63 B.C.E. Tyre came under Roman rule and Mark Antony demanded the restoration

of Jewish property taken by the Tyrians during the wars of Hyrcanus and forbade damage to it. Cleopatra begged him to grant her Tyre as a gift with the other territories that she received but Antony refused as Tyre was a free city. There was a Jewish community at Tyre but the Tyrians were bitter enemies of the Jews. Like Sidon, Tyre under Augustus lost her rights because of some disturbances, but she administered territories up to the Jordan until Byzantine times. Tyre established centers for commerce at Puteoli and Rome. By this time Tyre was the richest town of the eastern provinces.

In the Middle Ages Tyre was a rich and well-fortified city with a large Jewish community, whose high economic and cultural standard made it one of the most important communities in the Near East. The *Genizah* and other sources contain a wealth of material on the community in the 11th and 12th centuries. It transpires from these records that the Jews of Tyre derived their income mainly from the manufacture of glass and the export of glass products. They also traded in spices and flax with Jews from Egypt and the Maghreb, who came there on business.

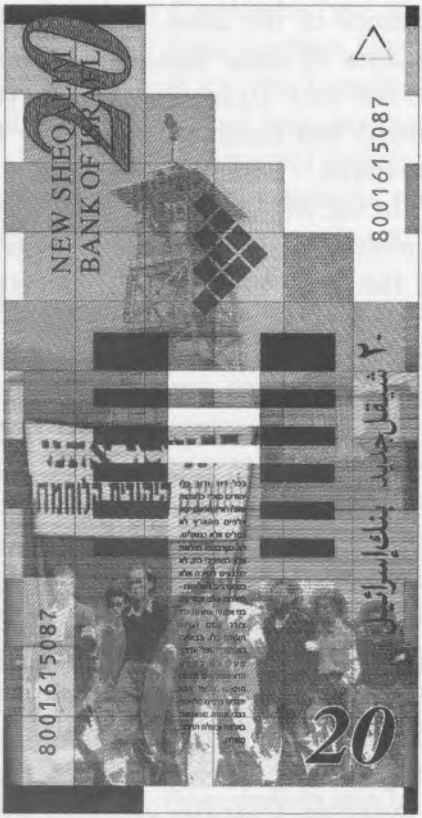
According to the testimony of an Italian Jew who settled in Erez Israel in the 11th century, many Jews came to settle in Tyre during that period. During the great Bedouin revolt against Fatimid rulers in the 1030s the Jewish community in Tyre was spared the sufferings that afflicted most of the other communities in Erez Israel and southern Syria. It was the center of religious scholars who engaged in literary works and maintained close contacts with the Erez Israel academy; in 1071, when Jerusalem was conquered by the Seljuqs, the academy moved to Tyre.

After the Crusader conquest of Tyre in 1124, Italian merchants, led by Venetians, established trade colonies in the city. The Jews lived in the Venetian quarter, which was under the direct control of the Venetian republic, and attempts by the last of the Frankish kings of Jerusalem to wrest jurisdiction over the Jews from their Venetian overlords were of no avail. Benjamin of Tudela, who visited Tyre in the second half of the 12th century, reports on having found about 400 Jews in the city; they were engaged mainly in glass manufacture, but also included ship owners, i.e., international traders. The rabbis of Tyre in this period addressed numerous inquiries to Maimonides

In the 13th century the Jewish community seems to have declined since there is an absense of reports dating from that period. After the Marmluk conquest in 1291, the Tyre Jewish community ceased to exist.

# The NIS 20 Banknote - Moshe Sharett

## Dominant color of the note: Green




By the middle of the year 2000, the second NIS (New Israel Sheqel) series will have replaced all the banknotes of the first series. A recent publication of the Bank of Israel contains additional information to the original article which appeared in an earlier SHEKEL magazine.

Components of the front side.

The front of the NIS 20 note bears the portrait of Moshe Sharett, Israel's first Minister of Foreign Affairs (1948-1956) and its second Prime Minister (1954-1955). together with an excerpt of text taken from his speeches, and a picture connected with his work.

The text is taken from the speech given by Moshe Sharett it the ceremony held in front of the UN building, on May 12, 1949, when the Israeli flag was raised the day after the UN passed the resolution to accept Israel as a

member of the UN. Moshe Sharett was then Minister of Foreign Affairs, and headed the Israeli delegation to the UN when the resolution was voted on. The Hebrew text, which is printed in blue and located to the left of the portrait, appears as follows:

מגן-דוד זה אשר נשאנו
עמנו באלפי שנות הגלות,
הפיזור והיסורים; מגן-דוד
זה אשר היה לנו לנס בכל
נדודינו; מגן-דוד זה אשר
נהפך בידי עושקינו לאות
קלון; דגל תכלת-לבן זה
אשר נישא בידינו בכל חבלי
ההתאחזות בארצנו, ארץ-
ישראל; אשר ליוה את
חלוצינו בצאתם לחרוש
לראשונה אדמת-שממה;
אשר הונף ברמה בידי
לוחמינו לחירות בשדה-קרב
במלחמת-העולם האחרונה;
אשר נפרש מעל חומות גיטו
וארשה במרד הנואש; דגל
זה, אליו נזעקו כל כוחות
העם היהודי שנאבקו על
גאולתו בארץ אבות - מבטא
היום הזה את קוממיותנו
השלמה, בהיותו מתנופף
בגאון כדגל החמישים
ותשעה במעגל הגדול הזה,
המסמל את אחדותה ואת
מיטב שאיפותיה של
האנושות כולה.

התש"ט, 1949

The English translation reads as follows:

"This Star of David we carried with us throughout the millennia of our exile, Diaspora, and suffering; this Star of David was like a banner to us in all our wanderings: this Star of David was turned into a badge of shame by our persecutors; this blue and white flag, we held up high throughout the struggle to regain our land, the Land of Israel; it accompanied our pioneers as they first set out to plow the wasteland; it was borne aloft by our fighters as they fought for freedom on the battlefield of the last world war-: it was unfurled atop the walls of the Warsaw Ghetto in the desperate last stand. This flag, to which rallied all the forces of the Jewish people who fought for its redemption in their forefather's land, expresses today our full uprising, flying proudly as the fifty-ninth flag in this great circle symbolizing the unity and highest aspirations of all mankind."

The Background Picture

The background picture comprises two pictures:

One picture shows the ceremony at which the Israeli flag was first raised in front of the UN building (it also featured on the NIS 20 note of the first NIS series).

The second picture shows flags flying

The photographs was taken in 1997 by Meir Eshel.

## Components of the back

On the back of the note there is a body of text two pictures and a microtext depicting additional aspects of the life and work of Moshe Sharett. The text is taken from Moshe Sharett's radio address, given on May 18, 1944, after his return from a visit to the Jewish Brigade in Italy. As the representative of the Jewish Agency, Moshe Sharett went to Italy, where he also toured Jewish refugee camps. Sharett worked to encourage Jews to join the British Army in the Second World War, and played a central role in the struggle that led to the formation of the Jewish Brigade.
The Hebrew text, which is printed in blue, starts in the middle of the note and ends at the bottom of it.

בכל דור ודור גלו יהודים מא"י כלעומת שעלו לא"י. הפעם יצאו אלפים מהארץ לא כגולים אלא כגואלים, לא כקרבנות חולשה אלא כמפגיני כח, לא כנכנעים לגזירה אלא כמתנדבים לשליחות - להלחם שכם אחד עם בני אומות אחרות נגד צורר עמם ועוכר העולם כלו. בצאתם לא נעדר עפר ארצם מעליהם. בפעם הראשונה מאז גלותנו הופיעו אנשי צבא יהודים בחזית מלחמה כבני אומה מושרשת בארצה ובעלת תרבות משלה.

The English translation reads as follows:
"In every generation Jews emigrated from the Land of Israel, just as others immigrated to it. This time thousands left not as exiles but as rescuers, not as weak victims but as wielders of force, not because they are submitting to an edict but as volunteers for a mission - to fight shoulder to shoulder with other nations against the tyrant who besieges their people and defiles the whole world. In leaving, the dust of the Land of Israel remained with them. For the first time since our exile, Jewish soldiers appeared at the battlefront as the offspring of a nation rooted in its land and with its own culture."

### The First Picture

The picture in the lower part of the note depicts volunteers in the Jewish Brigade during the Second World War, marching and carrying a banner that reads: Join us in the fighting Jewish Brigade." The photograph was taken in Tel Aviv in 1944 by an unknown photographer.

### The Second Picture

The picture, in the upper part of the note depicts the look-out tower in

kibbutz Ma'oz Haylm, from the settlement period known as Tower and Stockade (1936-1939). It consists of two photographs of the same look-out tower, each one taken from a different angle. As head of the Jewish Agency's political department at that time, Moshe Sharett contributed to the diplomatic standings of the Tower and Stockade settlement enterprise. Both photographs were taken in 1938, one by Nachum Tim Gidal, the other by Zoltan Kluger.

**Microtext:** The Microtext is the body of text printed in minuscule letters and is situated in the right of the large body of text in the third row of squares from the bottom of the note. It lists the titles of seven books Moshe Sharett wrote. These tiny letters can be discerned by the naked eye, or with the aid of a magnifying glass. Should the note be photo-copied, the letters loose their form and the text becomes illegible.

Several additional security features appear on both sides of the note.

**Watermark:** The watermark incorporates the picture of the person featured on the front of the note, and a small circle adjacent to it encloses the initial of his surname. The watermark, which is impressed into the paper, is situated in the whaite area of the note. When the note is held against the light all the elements of the watermark- the personage, the circle and the letter - are discernable.
**Security Thread:** A security thread is threaded within the paper, along the width and below the middle of the note. It also is visible when the note is held against the light.
**See Through Triangle:** A small "see-through" triangle is printed on either side of the note in opposite directions. On the front side of the note, it is in the top left hand corner. On the back side of the note, it is in the top right hand corner. When the note is held against the light, the teo triangles form a precide Star of David.
**Paper:** The notes are made from a special kind of paper. When handled, the notes produce a characteristic rustling noice and sensation.

The above security features, together with metallic gold foil ink, micro-numbers, latent image, optical varable and irodin ink have been incorporated into the new series to impede counterfeiters in copying the notes and to enable the public to distinguish between genuine and forged banknotes.

# Emanuel Lasker
## by Peter S. Horvitz

Emanuel Lasker was one of the greatest figures in the history of chess. From 1894 until 1921 he was the world champion of the game. His texts on chess are still recognized as standard works on the subject. His games are still studied as among the most brilliant and instructive in chess history.

Lasker was born in Berlinchen, Prussia on December 24, 1868. His father was a cantor and his grandfather had been a rabbi. Young Emanuel's interests lay in the direction of mathematics. His studies in that field led to a doctorate from the University of Berlin. His original contributions to mathematics were noted in the field and his name is current in mathematics through the "Neother-Lasker decomposition." Around this time he formed a friendship with Albert Einstein. Lasker also showed early talent in the field of philosophy and he wrote a number of original works in that discipline. Throughout his life, Lasker would teach at various universities courses in advanced mathematics.

However, it was in the field of chess that Lasker quickly rose to world prominence. By 1890 he was regarded as the leading contender for the world title. In 1894, he got his opportunity to compete for the title against the reigning champion Wilhelm Steinitz, who had held the title since 1866, when he defeated Adolf Anderssen. Steinitz was the first Jew to hold the world championship.

In match play, he won 18 out of 20 matches defeating the world's champion. Following his victory against Steinitz, Lasker often defended his title, including return matches against Steinitz in 1896-7. His tournaments took him around the world and he competed in London, New York, St. Petersburg, and Paris. He defeated such masters as Frank Marshall, S. Tarrasch, David Janowski, and drew with Carl Schlechter. A photo of this match appears in the article.

Lasker's *Common Sense in Chess* appeared in 1896. In 1902 he settled in New York and edited Lasker's *Chess Journal* as well as wrote chess columns for The New York Evening Post. He returned to Germany in 1907. During the First World War, he served as a soldier and was captured by the British. He was brought to London and won his freedom by winning the London chess championship.

In 1921, Lasker placed his world title on the line in Havana, Cuba against the Cuban master Jose Capablanca . After 14 games played in torrid tropical heat, and having failed to win a single game (there were 10 draws and 4 losses,) Lasker conceded his title to the much younger Cuban.

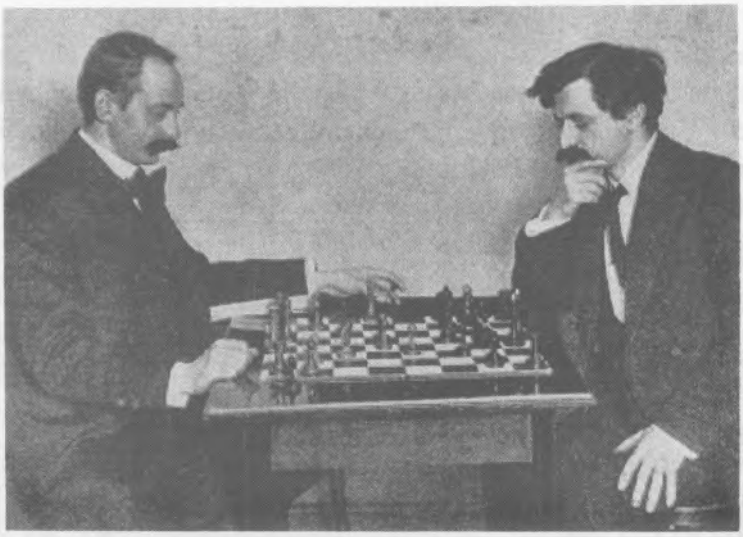
This hardly marked any real decline in Lasker's abilities. He continued to triumph in most tournaments in which he participated, including one held in New York a few years after he had lost the world title. He won this tournament, despite the participation of Capablanca and Richard Reti, leader of the "hypermodern" school of chess,

In 1927, Lasker published his *Manual on Chess*. This work is famous not only for its handling of its subject, but also for its psychological insights. The following is a typical and often quoted example of how Lasker used the chessboard as a window to deeper understanding of the world around him. "On the chess-board, lies and hypocrisy do not survive long. The creative combination lays bare the presumption of a lie, the merciless fact, culminating in a checkmate, contradicts the hypocrite. Our little chess is one of the sanctuaries where the principle of justice has occasionally had to hide to gain sustenance and respite, after the army of mediocritics had driven it from the market place. And many a man, struck by injustice as, say, Socrates and Shakespeare were struck, has found justice realized on the chess-board and has thereby recovered his courage and his vitality to continue to play the game of life."

During the 1920's, Lasker took an interest in the Japanese board game of go. Go, like chess, is played with black and white pieces and strategy is used to control the board and capture one's opponent's pieces. In 1927, Lasker became a founding member of the New York Go Club, which still exists today..

Following the advent of Nazi government in Germany, Lasker fled his native land. He accepted an invitation from the Soviet Union to organize a chess academy, which he did in 1935. Many credit Lasker's chess academy with being the fountainhead of Russian chess superiority, a distinction that exists to this day. In 1937, having seized his German property, the German government officially expelled Lasker from the Berlin Chess Club. In the same year, Lasker left the Soviet Union and returned to New York City. Emanuel Lasker died in New York on January 11th, 1941.

In 1968, to commemorate the 100th anniversary of his birth, the German People's Republic (East Germany) issued a medal in honor of Emanuel Lasker. The medal is struck in copper-nickel and measures 39 millimeters. The obverse shows Lasker facing to the left, with EMANUEL LASKER 1868-1941 beneath. The reverse shows a chess knight facing left, Around is DEUTSCHE DEMOKRATISCHE REPUBLIK. Beneath the knight is the monogram of the artist, JE., and the date, 1968. The edge of the medal is plain.



Emanuel Lasker, right, in a chess match with Carl Schlechter
Credit: Jewish National and University Library, Schwadron Collection,

IN THE PAST, COLLECTOR CARDS WERE NOT LIMITED TO BASEBALL STARS
CARDS OF WILLIAM STEINITZ AND EMANUEL LASKER

# CLUB BULLETIN

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P.O. BOX 442 HERMOSA BEACH, CA. 90254-0442

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**INS / ICC OF LOS ANGELES** – Member Yaakov Mead, the new program chairman, provided an excellent program on the Jewish Bank. As far as yours truly knows, this slide presentation has never been presented anywhere and it must have been most fascinating and educational. Unfortunately, I was not able to attend this particular meeting and therefore did not get to hear it. Another great program was presented at the August meeting by Yaakov. Even though I had to miss this meeting too, I do plan on attending the September meeting this coming week.

**INS OF MASSACHUSETTS** – The last meeting of the Club year was held in June at the home of President Leonard Serkess. Plans were made for the Fall Brunch to be held on Sunday, September 26th at the Holiday Inn, Dedham, Mass. A spirited, long and discussion was held by club restaurant aficionado Sally Green, and immediate past president, Steven Morehouse, regarding the amount and the proper tip percentage for the dinner and how to bring in new members to the club and marriage today among young people. The meeting adjourned with a lively show and tell on coins from Israel. The Sunday Brunch was not only delicious but also a success.

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**BUY / SELL / TRADE** – All correspondence is up to date. Letters have been sent out and exchanged and hopefully, all who have inquired up to this point have come to a final conclusion, whether it was for a buy, a sell, or a trade. As of yesterday (I checked the post office box), there are no new inquiries.

**REPORT OF THE AINA/IGCMC TABLE ACTIVITIES AT THE ANA** – Arrived very early (Chicago time) Thursday morning to find no hotel van waiting or coming for half an hour (finally had to call), and then no room was ready (even though promised when they knew I was arriving very early because of taking the red-eye). After a 2-1/2 hour wait, I finally was able to crawl into bed for a quick shuteye before heading for the Rosemont Convention Center. Now mind you, this was my first Chicago experience and I was so surprised to see that it totally reminded me of where I originally came from (Iowa). Spent three days working the table with a delightful young lady from Colorado Springs (and who also happens to be the granddaughter of Ed Rochette). Our table was pretty busy most of the time and it was sure great seeing so many familiar faces. Attended the AINA general membership meeting and the AINA board meeting. My main purchase was the 2000 pendant and chain (one of IGCMC's items commemorating the millennium). I absolutely love it and whenever I wear it, I am usually asked where did I find such a great looking necklace). The big banquet bash was fabulous as usual. All in all, I think the entire convention was a success.

**MOMENTS IN THOUGHT** – Many people will walk in and out of your life, but only true friends will leave footprints in your heart. (Unknown).... (More Instructions for Life): When you realize you've made a mistake, take immediate steps to correct it. ... Smile when picking up the phone. The caller will hear it in your voice. ... Spend some time alone. ... Open your arms to change, but don't let go of your values. ... Remember that silence is sometimes the best answer. ... Read more books and watch TV less. ... Live a good and honorable life. Then when you get older and think back, you'll get to enjoy it a second time.

**COMMENTS FROM DJS:** The holidays are just around the corner and I wish one and all a very happy Chanukah and holiday season. And, before you know it, 2000 will finally be here. Here's wishing everyone a happy and healthy New Year and I hope everyone's computers are still working and that no one experienced any Y2K problems. And me, my computer is brand new and I do not know what I am doing. Be well, be happy. . . .

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